

made entirely of soft pliable leather, the lower part, including the soles, from yak hide and the upper part from cow or ibex hide.

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I wanted to learn as much as possible about the good people of Hunza. Therefore I was interested in their crafts and craftsmanship.

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All of the cloth used in making the garments the people wear and the special Hunzan hats are woven on looms that have been in use for hundreds of years. They weave 3 distinct types of material. It takes about 3 days to weave a length of approximately 15 yards of the best cloth, which is hardly sufficient to make a man's and a woman's "choga." The woman's requires 7 yards and the man's takes 9 yards. They trade commodities in exchange for the weaving. Then, during the winter, the men of the households cut and stitch the garments into durable, warm clothing.

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The village blacksmith is also the music maker. Somehow, to me, that seems most appropriate for the clang of the hammer on the anvil rings a true music. These blacksmiths and musicians live in a section entirely of their own and they seem to keep mostly to themselves. It seems that all of the blacksmith-musicians of Hunza belong to a tribe known as the Bericho.

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These people were sent to Hunza long, long ago by the Prince of Baltistan who was repaying a favor rendered him by the Mir of Hunza. These people have retained their independence and identity and do not generally take part in Hunzan activities. They even speak a language of their own known as Dumaki. This is also referred to as the speech of the Doma, or Bericho, of Hunza.

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These people dwell in a quaint village or a community entirely of their own located just below Baltit. The history, the behavior and the manners and occupa-

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262 A farmer who owned and worked 10 acres of work-
556 able land might be able to afford to slaughter a sheep,
231 a goat or a bullock once a year. Yet this luxury could
not be dreamed of by the farmer with but one acre.

273 Also, while winter lasts, a glass of wine made from
245 Hunzan grapes is enjoyed occasionally . . . but chiefly
by the male head of the household.

415 Knives, forks and spoons as are used in the West are
[412] not seen in the average Hunzan home and even earthen-
ware plates are rare. But cups and earthenware bowls
are to be found in most homes. Wooden bowls fash-
ioned out of walnut by the wood-turner of the village
are also used in many homes.

352 The rooms are quite bare in most homes. Furniture
is a luxury and a rarity. In the homes there are found
usually a chest, a chair or a couch and a table. Shelves
to hold dishes are seen in most every home. Occasional-
ly, a dresser or cabinet can be found. The floor in an
average Hunzan home is an earthen one with a large
354 square hole in the center for the fire. Then, of course,
there is a large square hole in the roof to allow the
smoke to leave and to allow light to enter, for there
are no glass windows. This is fully open in the summer
but during the colder winter days the hole is kept
partly or almost closed. This is the chief contributor
to the eye troubles which affect many people in Hunza,
as mentioned elsewhere in this book.

439 At one time little or no money ever entered Hunza
437 and the meager trade that they did do with passing
caravans was by means of barter. The caravans coming
through from China would bring cooking utensils, cloth,
silk, tea and other commodities. For these, the people
of Hunza would trade some of their crops or would
work as coolies, porters or bearers.

000 During the past few years a bit of money has come

Hunza

Nagir

184 a good crop of various kinds of grains, forage, vegetable crops and fruits. In Hunza this just doesn't occur.
241 The terrain is steeper, more precipitous, more difficult
311 and seldom if ever does a flat open area come within the limits of normal vision.

[133] Then, too, Nagir has many more nullahs formed by the melting glaciers. Rakaposhi is located in Nagir and surrounding it are many snowfields and glaciers which are used, trained and harnessed to irrigate their country.

Indubitably, the fates and nature have been much kinder to Nagir than they have to Hunza.

438 Let me also tell you frankly that on many occasions the people of Hunza purchase or barter various types of food from Nagir. I asked the ways and means that
[437] were used in effecting these deals and found that in most cases money—earned by the Hunzans in service in the army, portering for expeditions and given to them as gifts—was the means.

184 One might gather from what I have said and even
[628] from talking to various people or natives of the area, that the Nagirwals and the Hunzans are deadly enemies. But that is not true. The people of Hunza
[186] think themselves much better than the people of Nagir. They do believe that they are handsomer, healthier, cleaner and are better husbandmen, but yet there does not appear to be any cases of conflict, physical or armed, between the two peoples.

123 I recall a little incident that may be of some interest. We rounded a spot—I guess it was 10 or so miles from Minapin—on the way up to Baltit and there we saw a decrepit, ragged looking Nagirwal. In his hands he
[231] held a pair of chickens. They were the typical chickens of the area—full grown but the size that our chickens are when they're half grown. He waved them in front of us as though indicating they were for sale or could be